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THE REFORMED SPANIARD:

*To all reformed Churches, embracing the true
Faith, wheresoeuer dispersed on the
Face of the Earth:*

*In speciall, To the most Reuerend Arch-
Bishops, Reuerend Bishops, and Worshipfull Doctors,
and Pastors, now gathered together in the venerable Synode
at London, this yeare of our Lord, 1621.*

*Iohn de Nicholas & Sacharles, Doctor of
Physicke, wisbeth health in our
LORD.*

*First published by the Author in Latine, and
now thence faithfully Translated
into English.*



LONDON,

*Printed by for Walter Burre, and are to be sold
at his shop in Paules Church-yard, at the signe
of the Crane, 1621,*

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*Declareth the reasons and motives, by
which he was induced to forsake
the Romish Church.*



Although I be by byrth a Spaniard, and cannot deny but that with my Nurses milke I haue sucked in the corruptions of popery; though my whole Infancy, child-hoode and youth, hath bene tainted with the dregges of such my education : yet no sooner was I come to yeeres of discretion, but I beganne to suspect the turning of bread and wine into the very substance of the Body and blood of our Sauour, to be a meere fiction, much like (both in want of ground, & in wicked illusions) to the coyners thereof, the Antichrist of Rome.

The beginning of my suspicion was, in that our Professor, *Bartholmew Hernandez*, a most learned man, in his publique Lectures at *Ilerda* in *Catalonia*, in the yeere of our Lord, 1596. did teach vs being his Auditors, to the number of about 200. that God, by his ordinary power, cannot put one and the same body in diuers places at the same instant of time. This, quoth he, implyeth contradiction, as at once supposing, and not supposing a bodie. For by taking away

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from any body, the proper passion of a body; namely the possessing one place, thence followeth necessarily the destruction and abolishment of the forme, nature and essence of the body it self: Forasmuch as the property of occupying one place, floweth of necessity from the very forme and nature of a body, nor can by Gods ordinary power be separated there-from without destroying the subiect it selfe, on which it dependeth. And that this confining to one place, is a true property, or proper passion of a body, it is euident, in that it suiteth with bodies vniuersally, only & alwaies, and is reciprocated with a body. But whether God by his absolute and extraordinary power (whereby hee doth what he can do, or atchiueth a work, then which he cannot performe a greater or more perfect) can do a work, which contradicteth it selfe, my said Master would neither auouch, nor deny. This quoth he, is to mee a bottomelesse Sea, whereinto I dare not launch with the smal cock-boat of my poore vnderstanding. Yet withall he constantly affirmed, that God neuer vsed this his absolute power, but in one work only, and that was the Incarnating of his Sonne. Then which he said, that God cannot produce a more excellent and more perfect exploit: whereas in the production of this whol world, and of the inuisible, and visible creatures in the same, it is otherwise. For God, if it had pleased him, could haue created much more glorious Angels, men more excellent, and brighter or better heauens then these which he hath made.

Out of this Doctrine thus deliuered by our Master, there arose in my minde no small scruple, whence I forthwith, though then but young, reasoned with my selfe,

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Self, inferring this same *Transubstantiation*, which presumeth to put the body of our Lord in many millions of places at the same instant of time, not to be of God, much lesse performable by the sacrificing Priests. Verily, thought I, it neuer came from Gods ordinary power, by which he doth nothing implying contradiction; no, nor from his absolute and extraordinary, which (as my Master would haue it) was neuer vsed but in the worke of Christs Incarnation. And so I concluded, that *Transubstantiation* is no worke of Gods making.

To deliuer freely what afterward I thought, my coniecture is, that this my Master, intending here to expresse himselfe cautelously, did on purpose speake perplexedly. For swallowing this pebble stone of *Transubstantiation*, and being not able to concoct it, he checked his stomacke downe as much as he could to keepe it from a dangerous vomit: and in a word to tell his case, he was faine to windevp himselfe in the snare of doubtfull words, that he might escape the snare of the *Spanish Inquisition*. The truth is, this learned man, who knew well enough, white from blacke, should boldly haue affirmed, that Almighty God, neither by ordinary nor extraordinary power, can doe those things, that are contradictory to theselues, & therefore cannot set one and the same body in diuers places at the same instant. And that, not by reason of any want of actiue power in God, who is omnipotent; but by defect of passiue power in the creature (if such fictions may be called creatures) which cannot suffer their essentiall and concomitant properties be torne away from the maine stocke, without the destruction of
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of the whole nature and essence of the subject, which nathelesse is heere supposed to remaine entyre. For what can be more absurd, then if I should say, I present vnto you a man, from whom I will notwithstanding take away the facultie of reason? which is as much as, behold here a man, no man: or, speaking of a Geometricall circle, I should instance in a circle, whose beams I would imagine to be vnequallled one to the other. I am deeply touched with sorow, for that hearing this voyce, whereby God cald me, I notwithstanding, did not cease to harden mine owne heart against it, for the space of 9. yeares after; stil keeping my wont of saying Masses, of hearing auricular confessions, and continuing a fierce maintainer of that erroneous Religion. When I first put on the Cowle (which I vndertooke in the order of Saint *Hierome*, the most renowned in *Spaine*) I was not full seuentene yeares of age: in which regard I may be the more excused, if, for want of ripenesse in iudgement, I tooke not a fitter course for my soules health. Yet at that age was I set in good forwardnesse in the *Latine* and *Greeke* Languages, in *Rhetorique*, and *Poetry*, in *Logique*, and the whole course of *Aristotles Philosophie*; and moreouer, I had made also some entrance into the studie of *Physicke*. Beeing settled in the Monasterie, I diuerted my selfe wholly to Diuinity, and imployed me in the daily reading of the Scriptures. Which that I might the more diligently attend, I was sent to the famous and rich Colledge of Saint *Laurence* in the *Escoriall*, founded by King *Philip* the second: and in presence of King *Philip* the third, I sang that Masse, which was my first hanfell.

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I nor may, nor can conceale, that all that long time, whilest I was a Mass-monger, I found no ioy, no comfort, no quiet in my minde, nor peace of conscience, by communicating in the Masse, & by that vnbloody sacrifice, so called; howsoever I had vsed more then ordinary diligence in *fore-examining my selfe*, as Saint Paul exhorteth vs, 1 Cor. 11. 28. and in premising auricular Confessiō, as the Pope willeth vs. When therefore by woful experience I found daily more & more, that I could not say with the blessed Apostle, *our reioycing is this, the testimony of our Conscience*, 2 Cor. 1. 12.

And when as I could not finde in the holy Scriptures, any mention or prooffe of the Masse, of *Transubstantiation*, of the vnbloody sacrifice, or of Priests appointed to such a function, I set vp my rest concerning the Masse, to let it passe, and meddle no more with it.

The more was I encouraged to deny *Transubstantiation*, and to giue ouer the Massing Trade, not onely by my Masters fore-recited Doctrine, which I carefully chewed vpon whilest I remained in the Monastery, but also for that I had obserued, that he good man, would neuer be brought to say Masse himselfe, though he were Priested, and had beene by his most worthy friends thereto intreated. To whom he was wont to giue this wary answer, that he was neuer able to beare in minde, or to learne by heart, the many ceremonies of the Masse, whereupon, if he should vndertake that action, he doubted the sacrifice of the Masse, would be marred by the laughter of the by-standers beholding him. In this his slye answer, gestured not without a smile, me thinks I see one thing giuen out in word, and another locked vp within his brest. Without doubt

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he in this gaue way to the common weaknesse of those that put him to the question, being vnwilling that they should take any scandall at him. For, as for his priuate Iudgement, his Dictates, before mentioned, shew plainly that he had no small scruple sticking in his minde, which could not easily be pulled out; and that his suspition against *Transubstantiation* had taken very deep root in him: and therefore he could not finde in his heart to vndergo the atchieuement of the Masse: inasmuch as he being perswaded against it, or at least doubting of it, could not haue such intention of Massing, as is required in the very act thereof.

Another motiue draue me further from the *Romish* Church; namely, that the Pope, being a Creature, da-
reth to iudge the Law of his Creator, euen that Law, by which himself is to be iudged at the latter day. For insted of the first Commandement of the Decalogue, written by the finger of God, he hath substituted and obruded another vnto the *Spanish* Nation.

To speake more plainly, the first Commandement of the tenne, written in Mount *Sinai*, is this, *Thou shalt haue none other Gods but me*. This Commandement the *Spaniards* haue not in their vulgar, the common people heare no newes of it. What then is the first Cōmandement which the people in *Spain*, are taught to repeat? Forsooth this, *Amor a Dios sobre todas las cosas: To loue God aboue all things*. I deny not this to be Gods commandement, yea the grand Commandement, being the pith and sum of the whole first Table. But if it be lawfull to put out any particular Commandement, and to place this instead thereof, why in like maner doe they not in the *Spanish Catechisme* blot
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out some one of the Commandements in the second Table, and put, in stead of it, *Thou shalt loue thy neighbour as thy selfe* ; which is the summe of the second Table. These are, without question they are, two generall precepts, which in no wise exclude any of the ten particular Commandements. And verily no man can loue God aboue all, and his neighbor as himselfe, vnlesse he most exactly keepe all those ten Commandements. *Yee are my friends if ye doe whatsoever I command you*, saith our Sauour, *Ioh. 15. 14.*

But as for the second Commandement, so ratified by our great and dreadfull God, partly by promises, and partly by threats, styling himselfe *a iealous God*, and therein forbidding the worshipping, seruing, or falling downe to grauen shapes, or likenesses of any thing in heauen, or in earth, or in the waters beneath the earth, and so condemning all Idolatry, and *Iconolatry*, that is, Image-worship; this Commandement, I say, is by the son of perdition cancelled, and concealed, not onely from vs poore *Spaniards*, but also from the *Italian, French*, and al other *Romanising Churches*. Let him that hath beene thus bold to blot out Gods words, take heed lest his own name be blotted out of the Booke of life, according to the threat in the end of Saint *Iohns* Reuelation.

Think other men as they please, euery one according to the sway of his priuate apprehensions: for my part, if there were no other plague in the Church of *Rome*, but this, that the Pope hath presumed to change the first Commandement, & to nimme away the second, both of them beeing precepts twise written with the

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Acts 5. 29.

ger of God, and twile deliuered to *Moses* with many signes and miracles, I shall neuer hope well of those, that make the Pope their Idoll, vnlesse they shall by Gods grace repent, and learne, *that it is better to obey God, then men.*

Mat. 26. 27.

Moreouer, another motiue to driue me from Papistry was; That, whereas our Lord and Sauour sayd concerning the Chalice of the Eucharist, *Drinke ye all of this*, the Pope (with no lesse sacriledge then the former) saith, Ye shall not all drinke of it; but, you Kings and Priests, drinke ye onely of it: As for all the rest, they must be content to take the Communion in one kinde onely. I am often deeply touched with admiration, and adore with reuerence & humility, the infinit patience, & incomprehensible long suffering of God; who, in a sort ouercomming himselfe, can withhold his reuenging hand, from sending down fire from heauen, or making the earth to open, for the punishing such abominable & *Luciferian* pride of the *Romane Antichrist*: When as he hath of old stricken King *Vzzah* with sodaine death, for only daring with his hand to touch and set vpright the Arke of the Couenant, when it tottered by reason of the vnruely motion of the Oxen that bare it: which Arke was a figure of this holy Sacrament.

Lastly, I cannot but acknowledge, that I was wont to be inflamed with no small indignation, as often as I thought vpon this Ring-leader of Hypocrites, who stiling himselfe *The seruant of the seruants of God*, doth notwithstanding belecue, and teach, That the power and authority of Kings ouer their Subiects, is only of humane

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humane and positive right: but, as for him selfe, h vpon the words of our Sauour, *All power in heauen and in earth is giuen to me*, (as if this had beene spoken of the Bilhop of *Rome*) challengeth by diuine right, a power of deposing Kings excommunicated by him; of dispensing with their Subiects in their Oath of Allegiance; of appointing those Kings to bee slaine by whom he shall thinke good: so that all this while, this *Destroyer* will haue neither himselfe, nor any other, that commit such horrible and dismall parricides, to be accounted murderers; but rather iudgeth, that the massacring of all the Kings of the earth is not so great a mischiefe, as that for the preuenting thereof, there should be suffred a disclosure of any one thing related in auricular confession; which so rigorous institution of Confession, is an inuention of his owne. Verily oftentimes musing of these things.

*Amaz'd I stood, my hayre did start upright:
My voyce durst not come forth for deepe affright.*

Virgil.

Vpon these and other like motiues, I decreed & resolved to depart out of *Babylon*, as soon as euer I could get any cleanly opportunity. Yet was there remaining one euill spirit vnconquered by me, which bare a very strong hand ouer me; and that was doating adoration of the Virgin *Mary*, a disease which had long bin my bosome-darling, and being bredde in my bones, would very hardly come out of my flesh. So deepe a *deuoto* of our Lady was I, so duly and daily did I pray vnto her, so reuerently was I woont to adore and a-

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dorne her Images (whereof I had no lesse then fixe or seuen to furnish my Chamber,) offering vnto them sometime Flowers, otherwhile the choicest fruites I could get; and withall, very frequently vsing those words in the *Romane Breviary*, fraught with blasphemies: *Haile Queene, the Mother of mercy, All haile our life, our ioy, our hope.* And, *O thou our Aduocate, turne vnto vs those thine eyes full of pittie.* And those, *Free vs from all danger thou blessed euer-virgin, thou happy gate of heauen, thou Queene of heauen, thou Mistresse of the whole world.*

I was so deeply dyed heerewith, that I had much ado to quit my selfe of this habite, which I had gotten by so many and so feruent actions of this kinde: neither should I euer haue shaken it off, vnlesse I had with many teares & prayers, for long time craued assistance at Gods hands: who being thus called vpon, did in his mercy heare me, and set me free from this spirit of error, in this manner. The ouer-sight and care of the Library of our *Monastery*, beeing committed to my charge, so that no man could, but by my leaue, borrow, or carry any booke out of the Librarie into his Camber. I was wont euery Saterday, to view ouer all the books, & to set euery of them in his order. Which when I did according to my custome, I found one time vnder a deske, amongst some cast bookes, a certaine Spanish booke bearing this Title.

Two Treatises.

The first, concerning the Pope and his Authority.

The second, concerning the Masse, and the holines thereof.

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At the first sight, I thought this book to haue beene made by a Papist, but as soone as I had read ouer the Epistle to the Reader, I was taken with more ioy then I was able to expresse. I iudged that I had found no small treasure, I kept it as a most precious pearle, I shewed it to no man, I read it all ouer. Among other things, I found there a certain history taken out of *Trithemius*, in manner following.

In the yere of our Lord, 1470. one *Allen of the Frocke* a Dominicall Friar, deuiled and composed the *Rosary of our Lady*, which, neglecting the Gospel of our Lord and Sauour, hee preached abroad; and so this Booke was published, wherein are related many myracles of the Virgin *Mary*, wrought by vertue of this *Rosary*. A little after the beginning, the Authour telleth a Tale, that, *Once vpon a time, the blessed Virgin Mary came into the Chamber or cell of this Friar Allen; and hauing made a ring of a locke of her owne haire, she, by deliuey of it, betroathed her selfe vnto him, kissed him, and offered to him her paps to be handled, and sucked by him, and finally conuersed with this sweete Fryar Allen as familiarly as the spouse is wont to doe with her mate.*

Who hath the patience to read, or heare this? Out vpon such ribald blasphemies, and blasphemous ribaldries! Verily I blush for shame, whilst I write out these things. But I yeelde from my heart all praise to Almighty GOD, for that presently vpon reading this homely Tale, the former deuotion which I bare to the Virgin *Mary* grew key-cold. The truth is, I presently beheld a certaine new light shining out of the Gospel
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of our Sauour, whence I was fully instructed, that we haue onely one *Advocate with God the Father*, namely, *Iesus Christ*: but as for an *Aduocatresse*, we finde there no newes of any such. Euer since this, my life seemed irkesome vnto me, because I had no fit opportunity to make an escape, and to repaire to some place, where I might freely publish that Religion, which I had entertained into my heart. I was then surprized with a violent disease of that sort which we Physitians, call *acute per decidentiam*. In the height, & consistence of which sicknesse, I vowed vnto God, that (if I recouered) I would forthwith adioyne my selfe vnto the true Christians, *which worship God in spirit and truth*. As soone as I made this vow, I began to recouer, and for the sooner regaining of my health, I did get leaue to goe to the place where I was borne, and to remaine there for two months. Thither I went, there I remained, and recouered my perfect health. This my appointed time being expired, my Father, brethren, and kinsfolk thinking that I had returned to our Monastery, I conueied my selfe to a Port in the *Mediterranean* Sea, called *Caulibre*: there I tooke ship, & thence went too *Rome*, with intent to see whither Christian Religion do flourish more in that City, which is called the Head of the world, then in *Spaine*; as also that I might beholde the worlds wonders, which are at *Rome*, which if I had not seene, verily I shold haue euer longed to behold them. What shall I say? Scarfe found I in *Rome* any thing, that did not giue me offence and scandall. What is there at *Rome*, that filleth all mens eyes and eares, but the *Popes* diuine power, the *Popes* Holinesse, the *Popes* Indulgency,

Ioh. 2. 1.

Ioh. 4. 23.

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Indulgency, Pardons and Iubilees? Nothing at Rome is trumpeted out with more ful mouth, then *the most Holy Father, the Head of the Church, God upon earth.* But as for the *seauen headed Beast*, that is, (by the Angels interpretation) *seuen-hilled City*; and as for that *Woman, with whom the Kings of the earth haue committed fornication*, that is (by the same interpretation) that *great City, which hath dominion over the Kings of the earth*; of these and such like Prophecies, bent directly enough against the grandchildren of *Romulus*, there is no newes now to be heard among the *Romanes*. *Reuel. 17. 9.*
Reuel. 17. 18.

Walking there, & viewing the Churches, Lord, what ougly superstition doe I behold? As one waue crowdeth another, so doe their new *Saints* shoulder out the olde. A fresh yesterdaies *Saint* there is, that hath already gotten three new Churches at *Rome*, new built and founded vnto him, and their wals from top to the floare garnished with pictures and tablets, dedicated to him. Of this vpstart I would not speake, if the *Romanes* would at any time leaue speaking of him, and cease with so lowd throats to call vpon him; if all places did not ring againe with his name: nay if this *Saintling* did not beat and banish out of the Churches not onely *God* and *Christ* (which perhaps seemeth a small matter to the *Romanists*) but also the *Virgin Mary* her selfe. *Francis* and *Anthony*, and all the rest of the *Saints* of the higher forme. *Charles* the Emperor, who of old was called *Charles the Great*, because he

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vanquished the *Saracens*, must now come downe, and be called *Charles the little*, in comparison of this new *Charles Borrhomæus* who thus triumpheth, hauing put to flight, not his enemies, but his friends and fellow-Saints. And why may not we thus by way of reprehension mocke at the common mockery of the world? but now it is time for me to awaken out of this extasie.

I remained in *Rome* about a Month, all which while still methought I heard the voyce of Christ saying vnto me, *Come forth, come forth out of Babylon*. I come out on Gods name, and passe ouer to *Mompelier*, where God shewed me his abundant mercie in the midst of his Church, and strengthened my heart with the grace of his holy spirit: So that eight yeares sithence I there put off my Monkish cowle, and abiuring the grosse errors of the Romish Church, I did publikly embrace the vndefiled faith of the true and Reformed Religion, not without the expresse ioy of (in a manner) all that City. And because I could not then speake the French tongue, I did by the aduice of all the Pastors there apply my selfe not to the holy ministry (which my losse I yet with many sighes deplore) but vnto my olde intermitted study of *Physicke*. But behold, while I was thus sayling in the depths of *Hypocrates* and *Galen*, a violent tempest ouertaketh me, and that was this.

My Father, a man spent with age, (being fourescore yeeres olde) and taking it very heauily that I
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had fled to the enemies of faith, and heretiques (so they dreamingly deeme of vs) sent to *Monpelier* one of my elder Brethren, together with a Cosen Germane of mine, Priest; both who for the space of eight daies did beleager mee, first with faire intreaties, and plentifull teares, then with Arguments drawne from Diuinity and Philosophy; thirdly by rewards and offers of worldly goods; lastly, by threats and terrible obiurgations, to beate mee off from my sound intent, and holy resolution. I think it not amisse heere to relate their language.

Thou hast (said they) twelue Nieces now marriageable, which will neuer get husbands so long as thou remainest an hereticke; for those, who before were willing to marry them, now start backe, saying; God forbid that we should take to wife those that are a-kin to an Hereticke: Returne, returne to our religion, if not for conscience, (for we know that you are a lerned man, and haue not rashly; nor without shew of reason left vs,) yet for the honor of our stocke and blood, which thou hast branded with the foule spot of infamy, by forsaking the *Romane* Church, & embracing a new religion, which with all the Professors thereof, (for they are but a few in number) the *King of Spaine* is resolved to abolish and ruinate. Returne therefore to the holy Mother Church, at least for the loue and reuerence you owe to our aged Father: who, euer sithence the time hee heard that you were become an hereticke, lieth sicke and bed-ridde, pining away with grieve and sorrow.

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Heereto I answered as became a Christian. But because they would giue mee no patient audience, nor affoord themselues any time to weigh my answer, I vsed a very honest slight to bring my brother to the house of *Falcarius* a very worthy Minister of Gods Word, who for the space of an whole houre did make a cleere demonstration of the falsehood of the Romish religion, and truth of the Reformed, out of the *Tenets* of them both.

My brother making obiection of nouelty against the Reformed religion, and want of Calling and of Antiquity in *Caluin* and *Beza*, and other such like Pastors; M. *Falcarius* according to his admirable faculty, made answer: Sir, What Religion call you new? ours? you are farre wide. Our Religion is the most ancient; if the Gospell of our Sauour, if the Epistles of *Paul*, and of other the Apostles (in a word) if the new Testament, if the Prophets, and the whole old Testament do teach the true religiō, needs must you confesse that our religion is most ancient; for we beleue nothing, but that which wee reade in the old and new Testament, & that which is drawn thence by necessary consequence. Call your Religion, I pray you, call it new. For almost euery Pope, when hee commeth new into the *Chaire*, doth impose vpon you new precepts, and traditions, taken out of his vnwritten word, to bee beleued and awefully obserued by you, vnder paine of mortall sinne: and what lawes one Pope layeth vpon you to be kept, as soone as hee is gone
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his way by diseale, or by poyson, another doth
cancell. Is not the Communion vnder both kinds ^{Mat. 26.}
very ancient; being instituted by our Sauour him- ^{Paul. I Cor. 11.}
selfe? We with the primitiue Church, and with
the most ancient Fathers, doe retaine the same, and
acknowledge both kindes to be necessary to the
essence of this Sacrament. Is not the worship of
idols, and images a new thing? and forbidden ve-
ry instantly in the second Commandement of the
decatalogue? We obey this diuine prohibition, but
ye obey the Pope, commanding adoration of I-
mages against the expresse Word of God. Is not
the doctrine of *Transubstantiation*, a nouelty crept
into the *Romane* Church, not aboue foure hundred
yeeres agoe? This we constantly reiect, because
it is repugnant to Gods word, implieth a thousand
contradictions, and maketh those to be Idolaters,
that are at Masse. Those words in the Scripture,
This is my body, are to be vnderstood in the same
sense and manner with those, *That Rocke was*
Christ, *I Cor. 10. 4.* that is to say, a Sacramentall
pledge, whereby Christ was represented, and ex-
hibited to them. Or as those words of the Patri-
arch *Ioseph* expounding *Pharaohs* dreame, *Gen. 41.*
v. 26. *Those seauen faire kine, are seauen yeeres:*
Where the word *Are*, is by the consent of all the
Doctors taken for *signifie*. The same Patriarch ex-
pounding the dreame of *Pharaohs Butler*; *Those* ^{*Gen. 40. 12.*}
three branches, are three dayes; that is, *doe signifie*
them, when as the Scripture saith, *Ye are the body of*
Christ,

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Christ, and members in particular ; are we therefore transubstantiated into the very body of Christ? are not these speeches spiritually to bee vnderstood? hereto may be added, that the *Hebrew* tongue hath no verbe which signifieth to *signifie*, and therefore instead thereof, vseth the verbe substantive, *Sum.* Therefore our Sauour speaking vulgarly, could not say, this signifieth my body, but instead thereof said, *This is my body.* Which of the Fathers that florished the first five hundred yeeres after Christ, did euer beleue that we are iustified by the works of the Law, and not by Faith, as the holie Ghost speaketh by the mouth of Saint *Paul*; *Therefore being iustified by faith, we haue peace with God.* Which of the ancient Fathers haue constantly maintained any other Purgatorie, whereby our soules should be purged before they enter into Heauen, but the blood of our Lord and Sauour, who, as Saint *Paul* speaketh, *By himselfe purged our sinnes*? Who, as Saint *Iohn* speaketh, *Loued vs, and washed vs from our sinnes by his owne blood* ; And *Paul* againe, *If the blood of Bulles and Goates, and the ashes of an Heifer, sprinkling the vncleane, sanctifieth to the purifying of the flesh* ; how much more shall the bloude of Christ, who through the eternall Spirit, offered himselfe without spot to God, purge your conscience from dead workes to serue the liuing God? Who euer of the Ancients, for the first five hundred, nay fixe hundred yeares did beleue, or teach, that the Bishop of *Rome* is the head of the vniuersall Church,
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hauing power to depriue Kings of their Kingdomes, to assoile Subiects from their Iworne Allegiance, and to dispense with Vowes lawfully made vnto God, to admit whom he please into the catalogue of Saints, to impose lawes vpon the vniuersal Church; to pardon sinnes as a Iudge, to set free foules out of Purgatorie, to pronounce absolute, and supream iudgement, without all possibility of appeale, in matters appertaining vnto Faith? so that he may auouch himselfe to bee out of all hazard of errour, and heereupon that he might lawfully bee called, by the high style of diuine Maiestie, the Spouse of the Church, and a god vppon earth?

This, and much more to that purpose was eloquently viced, in the hearing of my saide Brother, by Maister *Falcarius*, cutting downe the tares of errours, by the sharpe sickle of his Arguments, whereby he drew teares from my Brothers eyes. And yet all this notwithstanding, when my Brother did see mee so firmly settled in the Religion which I haue now vndertaken, that hee could no whit preuaile to draw me backe, about foure dayes after, he returned homeward full of sorrow, together with my Cosen, no lesse loaden with greefe; my selfe the while with dry eyes, and chearefull spirit, beholding them at their departure.

Two yeeres after this, I tooke the degree of Batchelar in Physicke, in the famous Vniuersity of *Monpelier*: and three yeeres after that, hauing employed

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ployed my time in studying and practising Physicke, I was promoted *Doctor* in that faculty, in the flourishing Vniuersitie of *Valence* in *Daulphine*, not in the ordinary cursory forme, but passing the rigor of examination, as appeareth by my Testimoniall Letters.

Hauiing taken this degree, I practised Physicke, neere vnto *Monpelier*, and in other parts of *France*, being rewarded by publique pension, and (whereof I boast not) with good measure of reputation: So that by the blessing of God (to whom onely be the honor) I archieued many cures of diseases, hard to be iudged of, and almost vncurable.

Whilst I practised Physique, at *Saint Giles*, neere *Nismes*, and *Arles* vpon publique pension, there did betide me that which I am willing to relate for Gods glory. There preached in that Citie a certaine *Iudaite* (I should prophane the most blessed name, if I should stile that sect by the name of *Iesuite*) a man eloquent enough, but aboue measure clamorous and spitefull against those of the Reformed religion: This man (by name *Rampala*) in his Sermon vpon All Saints day, expounding the answer made vpon that question of *S. Iohn*, *who are those that are clothed in white robes, and whence came they? These are they which came out of great tribulation, and washed their robes, and made them white in the blond of the Lambe.* Heere Sir *Rampala* layeth about him in this manner: O my beloued soules, take heede lest ye be seduced; consider, I pray you, the

Nismes.
Arles.

Reuel. 7. 9. 9.
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the answer of the Angel, he saith not, these are they which came out of faith onely, which is the Do-
It was not the Angel, but one of the Elders.
ctrine of the *Hugonots* (so they call the Reformed Christians in *France*) but which came out of great Tribulation. Let vs not therefore bee Infidels, like the *Hugonots*, among whom there is no Sacrament to be found, no repentance, no good workes; which last wordes, this valiant Actor thundred out with shamelesse confidence, and set them forth with the Theatricall Ornament, of clapping his handes one against the other.

After Sermon, three or foure Papists of my acquaintance, asked me how I liked this *Rampala*: wher to I answered, that hee might be an eloquent man, but surely he was vterly ignorant of our confession of faith: which is euident, in that he imputed to vs a Doctrin cleane contrary to that which we professe. Forsooth we haue neuer a Sacrament. What a lowde lye is this? we haue both the Sacraments which were instituted by our Sauour, Baptisme, & the holy Supper: but as for the other fiae, which the Church of *Rome* calleth Sacraments vpon her owne inuention, we deeme them no better then bastards. He said that we haue no repentance: This is very false. We beleene the Gospell, enioying repentance in those words, *Unless ye repent, ye* *Luke 13.3* *shall perish*; and againe, *Repent, for the Kingdome of* *Mat. 3.2* *heauen is at hand*. Our Ministers do daily inculcate vnto vs these words of the Gospell, *Exhorting vn-*

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to repentance, and requiring the same. He said that we make no account of good works. This is a meere slander.

*Lib. 4. de Iusti.
cap. 1.*

We beleue with *Bernard*, that good works are the way to the Kingdome of Heauen, but not the cause of our reigning in that Kingdome. Wee acknowledge (& this your Master *Bellarmino* acknowledgeth by vs) that good workes are necessary vnto saluation, not that they are the efficient or meritorious causes thereof, (for the free mercy of God, for the merits of Christs passion by faith in him, doth procure, and bring forth that saluation in vs;) but because they doe testifie the same, and are liuely evidences thereof. Nay moreouer, we beleue that iustifying faith cannot by any meanes subsist without good workes, which if they be wanting in any man, we (with Saint *James* the Apostle) call his faith a dead faith.

1am. 2. 20. 27.

Rampala, when it was told him what I had said, became my enemy, & hated me. The Gouvernor of that City, being an honest and learned Gentleman, (and though himselfe following the Popish parts, neither a persecuter, nor a contemner of those of the Reformed Religion) intreated me to come to his garden, and to bring with me some one of my own Religion, that there I might confesse with *Rampala*, either by opposing, or answering; I answered the said Gouvernour, that I tooke kindly his offer, and would be ready to encounter *Rampala* there. Accordingly

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cordingly I came, accompanied with one whom I chose of the Reformed Religion, by name Master *Marcot* an Apothecary (a learned, honest and zealous man:) there we expected *Rampala* diuers times to meet vs in that field, but no *Rampala* appeared. It seemeth his stomacke serued him not to enter the lists, or to shew his face, in the presence of a *Reformed Spaniard*. But what did his Worship? he employed a certaine Popish Swash-buckler, who before in the same City of *Saint Giles*, had slaine a man in the street. Him hee suborned to doe me some notable affront: and accordingly this knaue taking a very sleight occasion, gaue me a blow on the eare in the open street. These are the concluding arguments of the *Induits*; this their open-handed rhetorique: this their close fist of Logique. Nor must we thinke this strange in those who set forth cut throats for their Champions.

What should poore I doe in this case? I did pocket vp this wrong as patiently as I could; and when I had spent out my yeare there, I craued leaue to be gone, and that by the good aduice of a certaine friend, who wished me to quit that place, affirming vpon his knowledge that the Papists there did lay wait for me. Being to depart, our brethren of the Reformed Church there held me, and earnestly intreated mee to stay; but on the other side some tenne or fifteene Papists triumphed at my departure, as though it had beene a signe of their conquest

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Mat. 10. 23.

Bouuer.
Kaylaz.

quest ouer me. So departed I according to our Sauiours precept, *If they persecute you in one Citie, flye into another*, and was entertained in other Towns, where I receiued conuenient stipend, namely, in *Bouuer*, and *Kaylaz*, neere vnto *Nismes*, whose inhabitants were all protestants.

Iohn 8. 35.

Colos. 1. 13.

Whilest I remained here, I read ouer againe and againe, a certaine French Treatise written by M. *Peter Moulin*, called, *The Buckler of Faith*. In it, I found many things which did cleare vnto mee the Doctrine of saluation: vpon which passages I did dayly meditate, and oftentimes saide to my selfe thus: O yee my brethren *Spaniards*, whom God hath indued with such depth of wit; O would our Masters, the Inquisitors would suffer you to take this *Buckler* into your hands, to arme your selues with this shield against all the poisonous darts of the malignant enemy. O would to God I might with losse of my life, buy the happinesse to see you obey our Lord and Sauour, bidding vs *search the Scriptures*, rather then yeeld vnto the yoke of *Antichrist*, the Lord of Lords, who commandeth you the contrary; and taking the Scriptures from you, giueth you, instead thereof, stocks and stones, to be adored and worshipped by you. O would to God that there might shine in your eyes, some glimpse of that light, which guideth vs wretched men out of the *kingdome of darkenesse*, into the *glorious kingdome of the Sonne of God*. O that the same
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good God, *who is light, and in whom there is no dark-* 1 Iohn 1, 5.
nesse, would say vnto you, that which he said in the
beginning, and still saith to his elect, *Let there bee* Gen. 1, 3.
Light. Then surely you should not any longer bee
darknesse, but Light in the Lord: no longer wande- Ephes. 5, 8.
ring theepe, falling downe before Idols, but *retur-*
ned to the shepherd, and Bishop of our soules, euen 1 Pet. 2, 28
vnto Christ Iesus, who is ready to *betxoath them*
vnto himselfe by true faith, which worketh by cha- Hos. 2, 25.
rity.

But there is one that hindreth you from enioy-
ing this great benefit. namely, he that will bee ac-
counted another *Christ*, and omnipotent; and yet
in the meane either stealeth from you, or chaun-
geth Gods Commaundements, and will by no
means suffer you to read and heare the holy Scrip-
tures in your Mother tongue, least you should vn-
derstand them, and by the light of them, discover
his tyranny.

Would to God that you that *sit in darknesse, &* Luk. 1, 29.
in the shadow of death, might bee enlightened by the
Sun of righteousness arising vnto you, that yee might Mal 4, 2.
go forth, and grow up, as Calues of the stall, shaking
off the Popes heavy yoke, which himselfe wil not
touch so much as with his finger; & yeelding your
neckes vnto the sweet yoke of Christ.

I would to God, the Office of Inquisition, or ra-
ther Inquination, would suffer you to view engra-
uen in this Buckler, a faire and pure Confession of

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Faith, most agreeable to the Scriptures. Then should you easily behold the falshood, and deformity of your Religion, which you would thereupon loath no lesse then now you detest our Religion, being induced so to doe by your Preachers, who decipher it vnto you, as foule, false, and contemptible, as it is in it selfe faire, true, and amiable. Then should you see as cleare as the noone day, That the Reformed Christians or Protestants (whom ye call Heretiques, because they will not thrust their necks into the Popes tyrannous yoake) doe not, as you dreame, belecue many things repugnant, not onely against the Word of God; but also against the light of reason. Your clamorous Friars in their sermons, ring in your eares, that we beleue the blessed Virgin *Marie*, not to haue continued a Virgin after the birth of our Sauour: That wee haue corrupted or dismembred the Scriptures: That there be no Sacraments in our Churches; or at least, that we beleue, that the Bread and Wine in the Sacrament of the Body and bloud of our Lord, are nothing else, but naked and barren signes: That we damne all good Workes: That we admit no penance. But, as for our persons, your people being misled, and incensed by the barking of your Friars, thinketh that we beare not the shape of men, but are Monsters with Dogges faces, or Hogges snoutts: That we liue barbarously and wildely, in rude Cottages or Dennes. These and such like guls they put vpon you,

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you, which deserue rather our Laughter in contempt, then our labour in refutation.

As for that one point, concerning the raising a dishonourable opinion of the Virgin *Marie*, let them looke to it, who blush not when they reade that, which before wee haue touched concerning worthy *sir Allen*, so wooed & courted by the blessed Virgin.

Considering and weighing with my selfe, all these particulars, and conferring with certaine learned and discrete Ministers of Gods Word, as also with other well affected Gentlemen, vpon their aduice, and intreatie, I was inflamed with a desire, to translate the aforlaide *Backler of faith*, into the Spanish tongue. And being resolved no longer to resist the motion of Gods Spirit (which with sorrow I confesse my selfe to haue resisted for the space of a yeare) I set my hand to this taske; and hauing with foure moneths paines finished it, I dedicated the same vnto the most Excellent *Charles*, Prince of *Wales*; being thereunto led by the first Author, by whom, the saide Treatise in the Originall French, was dedicated vnto his Highnesse.

But when as a certaine honest man of *Monpeli-er*, by whom I had sent Letters into *Spaine* to my bretheren, vppon his returne thence, had with an Oath affirmed vnto mee, that hee heard my elder Brother speake these words: *All we his fixe Bretheren desire nothing more earnestly in the world thē his death* (speaking of me;) *we would willingly giue a re-ward*

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ward vnto any man, that would make an end of him.
When I saw, that as long as I remained in *France*, I was in daily danger of my life, I berooke my selfe hither into *England*, as into the Hauen of safetie: with intent that my selfe, who had beene in *Spain* a bad Physitian of soules, in *France* by Gods blessing a good one of bodies; might in *England* become a good Physitian in special to my selfe of body and soule, by securing them both vnder the Gouvernement of the most gracious King *James*, the most powerful defender of the sincere & vnpolluted faith; resolving to yeeld all obedience vnto such a King, professing the Reformed Religion, and withdrawing my selfe from Papists (whose company is wont to breed infection) some-where within his Maiesties Dominions, either to exercise my function of Ministry, or to practise Physicke, and by one, or both of these to maintaine my selfe in diet & cloathing, by my honest labor.

Neither thought I fit to come hither vnarmed; and therefore brought I with me this *buckler*, which I haue already presented to that most noble Prince *Charles* the rising Morning-Starre of *Great Brittain*: which my small present, his Highnesse, according to his wonted gentlenesse, did most graciously accept. And now haue I learned by experience that to be true which al the world witnesseth, namely, that no eloquence can expresse that pietie towards God, and zeale for Gods house, which is
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found in the most mighty *King of great Brittain*, and the most excellent *Prince*, the liuely Image of his renowned Father, vpon both whom, Nature seemeth to haue powred out all her endowments and ornaments culled out from all others.

But now I betake my selfe to you, Fathers of this Church; most Reuerend *Archbishops*; Reuerend *Bishops*; Worshipfull, and well-deseruing *Doctōrs* and *Pastors*; to you I addresse my selfe, who are the *salt of the earth, the light of the world, a Mat. s. City set vpon an hill*: to this Synode I flye, as to a City of refuge; not as a Man-slayer, but contrariwise, my selfe hauing of late very hardly escaped slaughter.

Namely in the moneth of *February* lately past, being in London, and walking in *Pauls*, there meeteth me, as by chance, one vnknowne to me, but certainly a flie knaue; who entering into conference with me about matter of Physicke, intreateth mee that I would take the paines to visit a certaine woman which lay sicke of a sore disease, and forsaken of other Physitians, as vncureable. This hee diuers times vrged, soliciting me foure dayes together, and promising me a large reward. Poore I, in my simple credulity yeelded thereto; he leades me along the streetes for the space of an howre and an halfe: then at length we finde the house, and therein the sick woman; where, after much questioning & conferring about her disease, I tarried supper vp-

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on the intreaty of him that brought mee thither ;
who at Supper said Grace in Latine. Presently after
eight of the clocke at night we depart thence. Then
he, making as though he would (as hee had promi-
sed) guide me backe to my chamber, leadeth mee
cleane another way beyond the Citie wals, out of
the broad streets, through by-lanes and narrow al-
lies, into desert places, and into the fields. Some-
time he stops his pace and standeth still, sometimes
he listneth carefully, and when I aske him the cause
thereof; I listen, saith he, to heare if any man come
by, of whom I may aske the way to *London*, which
verily I haue lost, and know not where I am. But
verily he lyed; for his listning was for nothing else,
but that he might haue me sure, to set vpon mee far
enough from any to helpe me. I call God to wit-
nesse, that, when I thus wandred with him in the
darke, my mind did fore-boad some mischance vn-
to me; whereupon I lifted mine eyes to heauen, and
armed my selfe as well as I could, with *repentance*
towards God, and faith in our Lord Iesus Christ. Now
then about ten of the clocke in the night, hauing
gotten me into such a place as he desired, namely in
the great fields called *S. Iameses*, he on a sudden flies
vpon me with his naked dagger, and grieuouly
wounded me neere the left ventricle of the heart;
from whence come those two principall vessels of
life, the one called *the veiny Artery*, and the other
Aorta: and presently running away, left me there
halfe

Acts 20. 21.

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halfe dead. This wound being giuen me in an extreame cold night, and being in depth as much as eight fingers breadth, yet not directly, but obliquely pearcing, was dangerous enough, especially when as I knew not where I was, nor whom to call on for helpe, being vtterly ignorant of the English tongue: and surely I had neuer seene the mornings light, had not a certaine good *Samaritane* that very night powred wine and oyle into my wound: that is, vnlesse the renowned *Doctor Mayern* his Maiesties most worthy principall Physition, being as much replenished with mercy and charity, as with knowledge and experience, had reached forth vnto me his helping hand, and for three weekes space entertained me in his house, had speciall care of my recouery.

Though this wound be healed, yet the scarre thereof remaineth, and euer will so long as I liue; whereof I am so farre from being ashamed (it hauing been inflicted vpon me in hatred of the reformed Religion) that I rather reioyce in it, & say with *Saint Paul*, *I beare in my body the markes of the Lord* *Gal. 6. v. 17.* *Iesus. Paphnutius*, who was present at the Councell of *Nice*, hauing one of his eyes boared out, and his ham-strings cut, for his constant profession of Christianity, was not thought to be deformed, but rather more beautified by these markes: Afford vnto me, I pray you reuerend Fathers, vnto me the meanest and basest Professor, yea and Confessor

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of the Christian reformed Religion, a place in this your Synod, not by way of locall presence, but by admission into your good opinion, and fatherly loue.

Paphnutius after he had receiued those prints and seales of Christian constancy, ceased not to professe, and confesse Christ the more feruently: verily I am so farre from being discouraged by this dangerous conflict from walking still in that path of pure Religion, which I haue set into, that this same Dagger is become a goade or spurre vnto me, whereby I am pricked on to runne more courageously, and swiftly in the rest of that race, which I haue vndertaken. Now therefore, God thus putting me forward, it the more behoueth mee to whet my pen against the errors of papistry, and to doe my best for maintaining the honour of all reformed Churches against the calumniationes of the *Spaniards*, who are zealous, but not according to knowledge; and father vpon vs another manner of Confession of faith, cleane contrary to that which we professe.

Wherefore I intreate all you Pastors and Doctors of the reformed Churches, by the bowels of Gods mercies, to take especiall care and order, that the true Confession of your sincere Faith may be made knowne to foraigne people, who are miserably deceiued in this behalfe; namely, to that end there may be published some small Treatises translated

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lated, or written in the vulgar languages of the people of *Spaine, Italie, France*, and other Nations. I, for my part, and poore faculty, am ready and willing to imploy herein my paines by day and night, euen to my last gaspe. This, this enterprife, I say, doth neerely concerne the glory of God, the sauing of soules, the maintaining of the honour of the most gracious *King of great Brittain*e, defender of the Faith, as also the shielding of your own reputations from the slanders of the Papists. Whose reuilings and forged calumniationes against you, by no other meanes can be refuted, then by that course, which here is wished, and offered by

Him, that againe recommends

himselfe to your charitable

and fatherly embraces,

Iohn de Nicholas & Sa-

charles, Doct̃or in Physicke.

FINIS.